# THE SCOPE OF THE SCRIPTURE.

CONTAINING

An Exposition of the Apostles CREED, the Ten Commandements, the Lords Prayer, and the Sacraments.

By short Questions and Answers, with Comfortable Applications.

Wherein the Ignorant are taught the saving Knowledge of God and of themselves.

By *H. Vesey*, late Minister of Gods word at *M. B.* in *Essex*.

*Psalm.* 32. 9. *Be ye not like the Horse or Mule, which have no understanding.*

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B L

# The SCOPE of THE SCRIPTVRE.

A Question.

WHat is thine opinion concerning the Scriptures, or that Book which we commonly call the *Bible*?

Answ. I stedfastly beleeve it to be the *a* true *b* word and revealed will of the eternal God, *c* written by holy men, *d* as they were taught and moved by the Holy Ghost.

Qu. What is the principal and chief scope of the whole Bible?

A. The chief scope thereof is to instruct *e* ignorant men in the right and *f* saving knowledge first of *g* God, and secondly of *h* himself.

*Of the knowledge of God.*

Qu. First, What doth the Scripture

*a* 1 Thes. 2. 13.
Mat. 4. 4.
*b* Psal. 119. 142.
John 17. 17.
Jam. 1. 18, 19.
*c* 2 Pet. 1. 21.
*d* 2 Tim. 3. 16.
2 Pet. 1. 21.
*e* 1 Cor. 2. 14.
*f* Rom. 15. 4.
1 Tim. 4. 16.
*g* Tim. 3. 15, 16, 17.
John 5. 39.
John 20. 31.
*g* John 17. 3.
1 Chron. 28. 9.
*h* Revel. 3. 19.

teach thee concerning God?

A. It teacheth me, and I verily believe it, *k* that there is a God, who is an *k* Essence *l* spiritual, *m* holy, *n* infinite, the mighty *o* Creator, the wise *p* Governour, and the merciful *q* Preserver of this world, and all things that are therein.

*k* Exod. 3.14. *l* John 4.24. *m* Levit. 11.44. & 19.2. Jos. 24.19. 1 Sam. 2.2. Psal. 99.3. Esay 1.4. & 6.3. *n* *God is infinite in time*, Psal. 90.2. 1 Tim. 1.17. *in place*, Psal. 139.7, &c. 1 King 8.27. Jer. 23.23,24. *in wisdom*, Psalm 147.5. & 139.2. Ezek. 11.5. *in power*, Gen. 17.1. Ps. 135.6. Mat. 3.9. & Luke 1.37. *in mercy*, Psalm 145.9. Mat. 5.45. *in justice*, 2 Cor. 4.17. Ex. 34.7. Job 34.10, 11, 12 Lam. 1.18. *in glory and majesty*, Es. 6.2. *o* Gen. 1.1 &c. Psal 33.6. John 1.3. *p* Mark 6.26. *q* Mat. 10.29, 30. Psalm 34.20. & 147.9. *r* Esay 45.5. Psalm 18.32. 2 Cor. 8.6. Eph. 4.5, 6. Exod. 20.1, 2. Deut. 6.4. 1 Tim. 2.5. *s* Mat. 28.19. 1 John 5.7. 2 Cor. 13.13. Mat. 3.16, 17.

Q. How many Gods are there?

A. There is but one *r* God alone, *s* distinguished into three Persons, the Father, Son, and Holy Ghost: equal in eternity, power and majesty.

*Of the knowledge of a mans self.*

Q. Now for Man, what doth the Scripture teach thee concerning him?

A. It instructeth me and every man else in his four-fold estate: First, of holiness and happiness that once he was in before his fall. Secondly of sin

and misery, wherein he standeth by Nature. Thirdly of Restitution and Redemption by Jesus Christ. Fourthly, of glorification that shall be in the life and world to come.

*First of Mans estate of holinesse and happinesse before his Fall.*

Q. Was not man made by God at the first, in the same state and condition that now he standeth in?

A. No: for of all the creatures of God, next under the Angels, there is none more holy and happy than Man once was. Psalm 8. 5.

Q. Wherein did the holiness of man appear?

A. In that he was made after the likenesse and image of God himself. z Gen. 1. 27; & 5. 1, & 9. 6.

Q. What is meant by this that you say, Man was made after the image of God?

A. The meaning is, that man was once a perfectly righteous, x immortal, y full of glory and majesty in soul and body both even as God himself is, z understanding & knowing all things that did any way belong unto him to know.

a Eccl. 7. 31. Ephes. 4. 24. x Rom. 5. 12. y Psalm 8. z Gen. 1. 26. Col. 3. 10.

Q. Wherein did the happineſſe of man appear?

A. Firſt, in that bleſſed communion which he had with the true God, in that he was placed *a* in Paradiſe, where was wanting to him no kind of pleaſure that his own heart could wiſh. Secondly, in that under God he was made *b* Lord and Ruler over all his fellow-creatures.

*a* Gen. 2. 8, 9.

*b* Gen. 1. 28. Pſal. 8. 6, 7, 8.

Q. What! was man at that time tied to no Law at all?

A. Yes: for however he had liberty given him freely to eat of every Tree in the garden, yet there was one tree excepted (called the Tree of knowledge of good and evil,) which he was ſtraightly charged he ſhould not taſte thereof.

Gen. 2. 17.

Q. But what if he did put forth his hand and taſte it?

Gen. 2. 17.

A. He was threatned of God, that in the day he did eat thereof, he ſhould die the death.

Prov. 16. 4. Pſalm 8. 6. 1 Cor. 3. 12. 13. & 10. 20. & 8. 31. Luke 1. 74. 1 Cor. 6. 15.

Qu. To what intent did God create man in that excellent and eminent eſtate?

A. As he made all things elſe firſt *c* for his own glory; next for the *d* ſervice and uſe of man: ſo he made man, *e* to

the

the end he should in speciall manner glorifie and serve his God.

*Secondly of mans estate of sin and misery, wherein he most standeth by nature.*

Qu. How came it to passe, that man hath now lost that holinesse and happinesse that once he was possessed of?

A. By his own wilfull disobedience against God, in breaking that one small commandement which he gave him charge to keep. Gen. 3. 6. Rom. 5. 12.

Qu. By what means was man brought to break the Commandement of the Lord?

A. By the suggestions of the Serpent (or rather the Divel in the Serpent) who perswaded the Woman, that they might as safely eat of that tree which God hath forbidden them, as of any other tree in the Garden: whereupon she did eat her self, and gave to her husband, who did likewise eat thereof. 1. The Serpents suggestion. 2. Eves perswasion. 3. Adams consent. Gen 3. 1, 2, 3, 4, 5, 6. 2 Cor. 11. 3.

Q. What became of *Adam* after that his disobedience and rebellion against God?

A. He that before was the most holy and happy, did afterwards become the most wretched and miserable of all the creatures upon the face of the earth. Rom. 7. 24.

Q. Whereby did that appear?

A. By that great Curse which was inflicted, first upon Adam himself: secondly upon all other creatures for his sake: thirdly upon all his seed and posterity after him.

Q. Wherein was *Adam* himself accursed of God?

A. In that he was first cast out of Paradise *a* and secondly *b* deprived of that Lordship over his fellow creatures, that before had been given unto him: thirdly as also that goodly image that once was stamped in him, became utterly defaced in him, his soul being subject to *c* ignorance and ungodly lusts, his body to *d* manifold miseries, and death at the last.

*a* Gen. 3. 23, 24. *b* 1 King. 13. 14. 2 King. 1. 24. Acts. 12. 23. *c* Eph. 4. 18. 19. Deut. 28. 28. *d* Deu. 28. Gen. 3. 19. Gen. 5. 5.

Q. But the woman also was a great actor in this business; what, did she escape free without any punishment?

A. No: but beside that she had her part in the former curse laid upon her husband, she was further punished

*c* with

e with pains and sorrows in child-bearing, and with f subjection to her husband.

e Gen. 3. 16. Psal. 48. 6. 1 Thes. 5 3. f Gen. 3. 16. Eph. 5. 21. 23 1 Pet. 3. 5, 6.

Q. Wherein were all other creatures accursed of God for *Adams* sake?

A. A curse was laid upon g the earth that it should of it self bring forth nothing so freely unto him as Thorns, Thistles, Weeds, and poysoned things. And h all other creatures also became subject to vanity like man himself.

g Gen. 3. 17. 18.

h Rom. 8. 20.

Q. How stands this with justice that the creature which sinned not, should be punished for mans sin?

A. The creatures were not made for themselves, but for the service and use of man: and therefore the evill that is now come upon them, is not their punishment properly but a part of ours.

Gen. 3. 17, 18.

Qu. But what was done unto the Serpent, who was the instrument of mans fall?

A. He for this was cursed above all other beasts, that he should evermore creep upon his belly, and live on the dust of the earth.

Gen. 3. 14.

Qu. And what became of all *Adams* seed and posterity, after that fall of his?

All

A. All his seed and posterity (being then in his *i* loines) became also *k* first most sinfull wretches, secondly and *l* subject to the wrath and curse of God.

*i* Heb. 7. 9, 10. *k* Rom. 5. 19. *l* Rom. 5. 12. 2 Cor. 5. 22. *m* Rom. 7. 18. *n* Eccles. 7. 31. Ephes. 4. 1. *o* Rom. 7. 23. *p* Gen. 5. 3. Job. 14. 4. Psal. 51. 5. *q* Gen. 6. 5. *r* 1 Thes. 5. 23. Psal. 51. 2. Rom. 3. 12, &c. *Mans mind is corrupt*, Eph. 4. 17, 18. 1 Cor. 2. 14. Mat. 3 11. & 16, 17. Act. 26. 18. Rom. 1. 21, 22, 23. *His conscience*, Tit. 1. 15. 1 Tim. 4. 2. Eph. 4. 19. *His will*, Gen. 6. 5. & 8. 21. Eph. 2. 12. 3. Psal. 2, 13. 2 Cor. 3. 5. *His affections*, Rom. 1 26. Gal. 5. 24. *His outward members*, Rom. 6. 16. Rom. 3. 13, 14, 15, 16, 17, 18. Esay, 1. 6.

Qu. Wherein doth that sinfullnesse that is in us (the posterity of *Adam*) consist?

A. In our sin both Originall and Actuall.

Qu. What is that you call Originall sinne?

A. Originall sin is first the *m* want of that Originall righteousnesse that once *n* was, and still ought to be in man, secondly and an *o* hereditary *p* corruption of his *q* whole nature.

Qu. What is that you call Actual sinne?

A. Actuall sin is that sin which proceeds from the corruption of nature, when we do actually either in thought word, or deed, transgresse the lawes and commandements of Almighty God.

Mat. 12. 34. Iam. 1. 14. 34. Luke 6. 45.

What

Qu. What are those Laws and Commandements of God which you speak of?

A. They are the same that were first written in the heart of Adam in the time of his innocency, and since that in Tables of stone in the dayes of Moses, and so have been published in the world through all ages, which are commonly called the Decalogue or ten Commandements. Exod. 34. 28. Deut. 4. 13. & 10. 4.

Qu. Which are those ten Commandements?

A. They are the same which God spake in Exodus saying:

1. Thou shalt have no other Gods before me &c.

Qu. What duties doth the Lord require of you in the first Commandement, where he saith, *Thou shalt have none other Gods but me?*

A. He therein requireth, 1 that I *r* know him the onely true God; 2 and make not any other thing my God, by *s* loving, *t* fearing or *u* trusting in it more then in him; 3 and *x* pray unto none but him alone. *r* Jerem. 24. 7. John, 17. 3. *s* Mat. 10. 37. Philip. 3. 7, 8. *t* Mat. 10. 28. Malach. 1. 6. *u* Jer. 17. 5 & 48. 7. Esa. 31. 1. *x* Mat. 6. 9. Ro. 10. 13, 14.

Q. What duties are required of you in the second commandement? *Thou shalt*

*not make to thy self any graven image &c.*

A. That I *y* make no image of God at all, 2 neither the image of any thing else to *z* worship it; 3 neither yet worship the true God after *a* mine own fantasies, 4 but onely *b* in such sort as he himself hath commanded.

Qu. What duties are enjoyned you in the third Commandement? *Thou shalt not take the Name of the Lord thy God in vain*, &c.

A. That I do not *c* any way abuse the holy name of God: as *d* either by swearing falsely, contrary to my knowledge, or by *e* swearing truly without any need: Secondly but always use the same *f* with fear and reverence, whensoever I either *g* think or *h* speak of him.

Qu. What are the duties required in the fourth Commandement, *Remember that thou keep holy the Sabbath day*, &c.

A. That I keep that day holy, first in *i* abstaining from all bodily labours more than such as either *k* charity, *l* necessity or *m* Religion require to be done: secondly *n* I spend the day in *n* hearing and learning the word of God, in

*o* praying

*y* Deut. 4. 15. &c. Iohn. 1. 18. Esay, 40. 25.
*z* Levit. 26. 1. Exod. 34. 31. 14 Esay, 44. 17. Dan. 3. 18. Pſ. 97. 7. & 106. 36. *a* Ioh. 4. 24. Mat. 15. 6. Esay, 29. 13. 14. *b* Deut. 5. 32, 33. Iosh. 1. 7. Rev. 22. 18, 19.
*c* Prov. 30. 9.
*d* Levit. 19. 12. Esay, 48. 1. Jer. 5. 2. Zach. 5. 3, 4. Malach. 3. 5. Mat. 26. 72. 74. *e* Mat. 5. 34. &c. Jam. 5. 12. 1 Sam. 4. 24.
*f* Deut. 28. 58, 59. Jer. 10. 6. 7. *g* 1 Chro. 28. 9. *h* Col. 3. 17.
*i* Deut. 5. 14. Exod. 16. 20. Levit. 23. 25. 28. 30. 35. *k* Isa. 58. 13. *l* Acts 20. 10. Luke 14. 5. *l* Mat. 12. 1. Mark, 2. 27. *m* Mat. 12. 5. 9, 10, 11, 12. 2 Kings, 4. 23. *n* Acts, 13. 44. & 15. 21.

*o* praying unto him, *p* in receiving the Sacraments, and other like exercises of Religion.

Qu. What duties are required in the fifth Commandement, *Honour thy Father and thy Mother*, &c.

A Therein is required, that I *q* first love, *r* secondly reverence, *s* thirdly obey, and *t* fourthly relieve in time of need; all those whom God hath placed above me, as namely, my *u* natural Parents, *x* Pastors, *y* Magistrates, *z* Maisters, *a* and those that are aged and gray-headed.

13.17.1.Thes.5.12,13.1 Cor.4.15.Gal.4.19. *y* Rom. 3.13.Tit. 3.1. 2 Kings, 15.3. *x* Eph. 9,10. Col.3.23. 24. *a* Levit.19.32.1.1 im.5.1,2.

Qu. What doth the Lord require in the sixth Commandement, *Thou shalt not kill*.

A. That first I do not outwardly with my *b* hand, or *c* tongue hurt any man; secondly nor inwardly in my *d* heart *e* hate or *f* envie; thirdly but that I *g* love all men, and *h* be ready to do them good, *i* though my mortal enemies.

*o* Acts, 16.13.
*p* Acts, 20.7.
*q* Mat.22.37.
*r* Lev.19.32.
Prov. 15.20. and 31.28.
Malach. 1.6.
Heb.12.9.11
King.2.19.20.
*s* Ephes. 6.1.
Col. 3.20.
1 Pet.2.13.Gen 22.9. *r* Prov. 10.1. and 15. 20.Gen:45.9, 10,11.Lev:19. *t* Col.3.10.Prov 23.12. *x* Heb. 2 Kings,2.12. 5,6,7, Tit. 2. 1,2.
*b* Levit.24.19. Exo.21.18,&c.
*c* Mat.5.22.
Psalm 64.3.
2 Sam. 16.5, 6,7,8.
*d* Mark. 7.20. 1.22.23. *e* 1. John, 3.15. *f* Gal.5.26. Jam 3.14. 1 Pet.2. 1. *g* Rom. 13.
9. *h* Gal.6.10.Ezek.18.7.Mat.5.35. *i* Exod.23.4,5.Mat.5. 44.Ro.12.14.21.

What

Qu. What are the duties enjoyned you in the seventh Commandement, *Thou shalt not commit Adultery*, &c,

A. That first neither my outward body be defiled with actual *k* adultery, *l* fornication, or other unchast behaviour; secondly, nor *m* my heart with any impure thought, or unclean lust; thirdly, nor my *n* tongue with any brutish talk or songs: fourthly, but that I keep my self *o* chast and pure, as the temple of the Holy Ghost.

Qu. In the eight commandement, *Thou shalt not steal*, what doth the Lord require of you?

A. That I seek not to enrich my self first either *p* openly by oppressing or robbing, secondly or *q* closely by deceiving any other man; thirdly nor so much as *r* desire another mans goods in mine heart; fourthly, but be *s* content with mine own portion whatsoever, fifthly, and *t* labor truly in some honest calling, to get mine own living.

Qu. What are the duties of the ninth Commandement, *Thou shalt not bear false witnesse against thy Neighbour?*

A. That first I never wrong my Neighbour, *u* neither by witnessing against

*k* Levit. 18. 20. *l* 1 Cor. 6. 9, 10. Heb. 13. 4. Eph. 5. 3. *m* Mat. 5. 28. *n* Eph. 4. 29. Col. 3. 8. 1 Cor. 5. 33. *o* 2 Cor. 6. 7. 5. 19, 20. 1 Thes. 4. 3, 4, 5.

*o* Exod. 22. 21, 22, 23. Lev. 19. 11. Deut. 5. 19. & 24. 14. Esay, 1. 23. *q* 1 Thes. 4. 6. Levit. 19. 11. Deut. 15. 13. Prov. 11. 1. *r* Zach. 8. 17. Micah. 2. 1, 2. Acts, 20. 23. *s* Prov. 17. 1. 1 Tim. 6. 6. Phil. 4. 11, 12. *t* Gen. 3. 19. Eph. 4. 28. 1 Thes. 3. 10. 1 Thes. 4. 11. *u* Pro. 6. 16. & 19. 5, 9, & 21. 28. & 25. 18. Deut 19. 16.

gainſt him that which I know to be falſe, or by *x* lying unto him, or by *y* flattering him, or *z* diſſembling with him, or by *a* ſlandering or backbiting him; ſecondly but rather that I both *b* think well of him ſo far as the truth ſhall ſuffer me; thirdly and alſo *c* preſerve his credit and good name, ſo far as I am able.

Q. What is required of you in the tenth and laſt Commandement, *Thou ſhalt not Covet*, &c.

A. That firſt there be not at any time ſo much as a *d* will or motion in my heart to any thing that God hath forbidden, though *e* I never yeeld conſent unto it: ſecondly but that all the wiſhes and thoughts of my heart be *f* holy and pure continually.

Q. Do you (for your part) duly obey the Lord as you ought, and as he requireth, in the perfect keeping of all theſe his Laws and Commandements?

A. Alas I do not, neither can I, or any man elſe; but whoſoever doth his beſt offendeth againſt them every day, firſt in thought, ſecondly word, thirdly and deed.

Q. What puniſhments doth God inflict

*x* Pſal. 15. 2. Col. 3. 9. Eph. 4. 25. *y* Eſay. 3. 12. Jer. 6. 14. 1 Theſ. 2. 5. Lev. 19. 11. 2 Sam. 3. 27. Mat. 26. 48. 49. *a* Pſ. 15. 3. Jam. 4. 11. Levit. 19. 16. 1 Tim. 5. 13. *b* 1 Cor. 13. 5. *c* Prov. 10. 12. 1 Pet. 4. 8. Mat. 1. 19. *d* Rom. 7. 7. Gal. 5. 17. *e* Gen. 6. 5. & 8. 21. Pro. 20. 9. *f* Deu. 5. 29. Mat. 5. 48. Eph. 4. 23, 24. 1 Tim. 1. 5. 1 Theſ. 4. 3, 4, 5. 1 Theſ. 5. 23. Prov. 24. 16. Pſal. 19. 12. Eſay. 64. 6. Pſal. 130. 3. and 143. 2. Job 2. 3. Mark 6. 12.

flict upon those, who any way transgresse these his Laws and Commandements?

g Deut. 28. 15. &c. to the end. Lev. 26. 14. &c

A. Even first all *g* temporal crosses and calamities of this life present; secondly *h* death in the end of this life; thirdly and *i* eternal damnation both of body and soul after this life.

h Rom. 6. 23. Rom. 5. 12.

i Gal. 3. 10. 2 Thes. 1. 9. Revel. 14. 10 & 11. Mark 9. 44. Mat. 22. 13. Luke 16. 22, 23

Qu. This may seem injustice, yea very cruelty in God, so severely to punish man for the breach of those Laws which he hath not power to keep.

A. Nay, it is but *k* equity and justice in God so to do: for first, when he first made man, he gave him *l* power to do all such things as he commanded; secondly, which power man hath now lost, *m* through his own default.

k Mat. 18. 23, 24, 25.

l Eccl. 7. 31. Eph. 4. 24.

m Gen. 3. 6.

## *Thirdly, of Mans Restitution, and Redemption by Christ.*

Q. Is it not possible for man, who is subject to so much sin and misery by nature, to wind out of it, and to recover his lost estate again?

A. Yes and a far better then that, if he will apply himself to use such means as God hath appointed for him.

Psalm 130. 7. 8 John 10. 10.

What

Q. What is that means which God hath appointed for the working of mans Salvation?

A. First not any thing *a* in man himself, secondly, nor the help of *b* any other creature. Thirdly but *c* onely the merits and precious blood of Jesus Christ.

Q. What is this Jesus Christ?

A. He is the *d* onely and *e* naturall *f* Son of God, and withall *g* the Son of Mary *h* a virgin; who was first *i* true God, secondly and became *k* true man, *l* in one and the same person that so he might be fitted for that great work of our *m* redemption.

*a* Mat. 16. 16. Micah, 6. 7. 1 Peter, 1. 18.
*b* Psa 49. 7, 8. Matth. 15. 19.
*c* Genes. 3. 15. Acts, 4. 12. Jonn, 3. 16. 1 Cor. 1. 30. 1 John, 1. 7. Romans, 8. 1. Esay, 53. 5.
*d* Galat. 4. 4. Romans, 1. 4. Psalm, 2. 7.
*e* John, 3. 16. and 1. 14. 18.
*f* Hebr. 1. 5.
*b* Esay. 7. 14.
Rom. 8. 31. *g* Luke, 1. 31. 47. and 2. 7. Gal. 4. 4. Mat. 1. 22, 23. *i* Rom. 9. 5. 1. Joh. 5. 20. *k* 1 Tim. 2. 5. Joh. 1. 14. Heb. 2. 17. *l* Ro. 1. 1, 4. and 9. 5. 1 Tim. 3. 16. Col. 2. 9. Joh. 1. 14. *m* 1 Joh. 3. 16. Matth. 1. 21.

Qu. Why was it needfull he should become man.

A. Because Gods justice did require that none other then man should satisfie and suffer for the evill that man had done.

Exod. 32. 33. Ezech. 18. 20. 1 Cor. 15. 21. Heb. 2. 14. & 17.

A. Why was it needfull he should be God also?

A. That by the Almighty power of

Nahum, 1. 6. Revela. 19. 15.

his God-head he might be able to bear the most heavy burthen of Gods wrath and the infinite punishment due to man for his sins.

n Rom. 5. 19.
o Heb. 7. 26. 1 Pet. 2. 22.
2 Cor. 5. 21.
1 John, 3. 5.
p John. 8. 46.
q Rom. 10. 4. 2 Cor. 5. 21.
r Esa. 53. 4. 5. Philip. 2. 8. Revel. 10. 15.
f John, 10. 18. John, 18. 4. Philip, 2. 8. Hebr. 10. 9.
t Esay, 53. 4, 5, 6.

Q. By what means did this Jesus Christ work our salvation and redemption?

A. By his n obedience first in o perfectly p fulfilling the whole Law of God q for us, secondly and r willingly suffering the whole punishment due to t our sins.

Q. Could Christ being but one person, and suffering but a short time, thereby make a sufficient satisfaction for all the sins of all the men in the world, the least of all which deserveth everlasting damnation?

a Acts, 20. 28. 1 Cor. 2. 8.
x Rom. 5. 10.

A. Yea certainly: for he being a God, a person of infinite Majesty, and abasing himself to suffer for us, even his x enemies. (though in his God-head he suffered not) his passion became thereby to be of infinite worth and value; more then if all the men in the world had suffered for ever & ever.

y Matth. 7. 13. and 2. 31. Luke, 12. 32. and 13. 24.
z Rom. 8. 30. Acts 13. 48. Iohn 17. 9.

Qu. Shall then all men generally be saved through Christ?

A. Not y all, but such onely as first are of God z elected unto life, secondly

and

and *a* repenting of their sins, do *b* seek for salvation in Christ *c* alone, thirdly laying hold upon him by a true and lively faith.

Q. Who are those whom you call the *elect of God*?

A. The elect are those whom God of his own *d* free grace hath *e* purposed to save from that *f* common damnation which all men by their sinnes have deserved, and hath *g* chosen to be fellow heirs, with his own son of eternall life.

Q. What is that you call *Repentance for sin*?

A. Repentance is, when a man first is *g* sorrowfull and grieved in *h* heart for no other cause in the world but for this onely, that by *i* his sin he hath displeased God; secondly and *k* purposeth in his heart for the time to come to lead a new life; thirdly *l* carefully endeavouring to walk in obedience to *m* all the commandements of the Lord.

Q. And what is that you call *faith in Christ*?

A. Faith is the *n* perswasion of my *o* heart, *p* grounded upon the promises

*a* Mat. 9. 12. 13. & 18. 18.
*b* 1 John 1. 1. 2. & 3. 16. 1. 36. & 6. 40. Acts 10. 43.
*c* Acts 4. 12.
*d* Rom. 5. 12. (Rom. 3. 20.) compar'd with Gallat. 3. 10.
*e* Mat. 22. 14. Malac. 1. 2. 3. Romanes, 9.
Luke, 10. 20.
*f* Revel. 21. 27.
*g* Eph. 1. 5. Romans 9. 16. & 11. 35. Titus, 3. 5.
*g* Icel, 2. 12. Matth. 26. 75. Luke, 7. 38.
*b* Ioel, 2. 13.
Acts, 2. 37.
*i* Psal. 51. 18.
*k* Acts, 11. 23.
Psal. 119. 2. Acts 24. 16.
*m* Luke, 1. 6.
*n* Rom. 8. 38. and 4. 20.
*o* Acts, 16. 14. Rom. 10. 10.

of God, that Jesus Christ died for
q Rom: 4.18. Ro.8.38,39. my sins, and is a Saviour even unto me.

Q. Let me hear the Articles and short sum of your faith and belief?

A. 1. I beleeve in God the father almighty, maker of Heaven and Earth, &c.

Q. Why sayest thou, *I beleeve*, not *We beleeve*, whereas in prayer thou sayest not onely *My Father*, but *Our Father*?

A. Because however we may and must pray one for another; yet we cannot one beleeve for another; but when
Habac. 2. 4. we come to years, every man must beleeve for himself, and be saved by his own, not by anothers faith.

Q. What meanest thou in saying, *I beleeve in God*?

A. My meaning is, that I beleeve him to be my God, and from my heart
Iohn, 17. 3. put all my affiance in him.

Q. What comfort reapest thou hereby?

A. So long as I repose all my trust in him, I may assure my self of my sal-
Ps. 78. 22. 23. Dan. 6. 23. vation, and of a happy deliverance in all dangers and necessities.

Why

Q. Why is God called a *Father*?

A. Because first he is the *a* Father of Christ by nature and eternall generation; secondly, and in him my *b* Father, being one of Christs members.

a John 1.18. Ep. 1.3
b John 1.12.

Qu. What comfort hast thou by this?

A. That God as a Father, first will bear with my wants; secondly admit me into his presence, third *d* provide for me; fourthly and *e* never chastise me but for mine own good.

c Mal.3.17. Psalm 103.13.
d Psalm 27.10. & 40.17.
Mat.6.26.30.
e Heb. 12.10.
1 Cor.12.32.

Q. Why is he said to be *Almighty*?

A. Because first he *is f* able to do whatsoever he will; secondly, yea he is able *g* to do more then he will do; and whatsoever is against his will and liking he is able to confound and bring to nought.

Rom. 8.28. Gen.50.20.
f Psalm 115. & 135.6.
g Mat.3.9.

Q. What comfort affords this to thee?

A. It *h* strengtheneth me in my prayer to him, assuring me that he can make good whatsoever promises of mercy he hath made unto me in his word; secondly, that no ghostly enemy shall ever *k* prevail against me to destroy me.

h Mat.8.2.
i Rom.4.21.
k 1 John.5.4

Qu. What meanest thou in saying, he

was *Maker of heaven and earth?*

A. That he formed and framed *l* this whole world, and all the creatures that are therein, *m* onely by the power of his word and commandement even *n* of nothing.

Q. What comfort haſt thou from this?

A. That being my maker, he will preſerve and bear with me his creature.

Qu. In the next Article thou ſaieſt, I *believe in Jeſus Chriſt his onely ſon our Lord*, &c. what is meant and ſignified by that word *Jeſus*?

A. The word ſignifieth a Saviour, and it is a name fitly *o* given to our Lord Chriſt, becauſe the work of our ſalvation both from ſin and punishment is *p* firſt wholly ſecondly and onely *q* wrought by him.

Q. What meaneſt thou in ſaying, I *believe in Jeſus*?

A. That I rely wholly upon him, and none but him alone for the ſalvation of my poor ſoul.

Qu. What good gaineſt thou by him?

A. Great and unſpeakable is the good I gain by him. For if I had wanted

*l* Gen. 1. 1. Pſalm 8. 3.
*m* Pſalm 136. 5. 148. 5. Gen. 1. 3.
*n* Rom. 4. 17.
Job 10. 3.
*o* Luke 1. 30, 31. & 2. 21. Matth. 1. 21.
*p* 1 Cor. 1. 30. Coloſ. 1. 3. & 2. 19. Heb. 7. 25.
*q* John 3. 36. & 14. 6. Acts 4. 12. 1 Tim. 1. 5. John 6. 68.
1 Cor. 2. 2. Gal. 6. 4. Phil. 3. 2.

wanted this blessed Saviour, it had been better for me a thousand ways to have been a dog or a toad, then a man: for death to them is the end of their woe; but the death of a man without a Saviour, is the beginning of endlesse woe and misery.

Luke 2.10.11.

Qu. What is meant and signified by the word Christ?

A. The word signifieth Anointed, and so indeed was the Son of God, *r* anointed by the Holy Ghost, to be for us an everlasting *s* King, *t* Priest and *u* Prophet: *x* first a King to protect us *y* secondly, a Priest to offer up even himself a sacrifice upon the crosse for our sins; *z* thirdly a Prophet to teach us in the way to our salvation.

*r* Psalm 45.7. *s* 1 Sam. 9.1. & 16.12. & 24. 7. 1 King. 1.24. *t* Exod. 29.7. Psalm 133.2. *u* 1 Kin. 19.16. Psalm 1.5.15. *x* Psalm 2.6. Luke 1.33. Matth. 28.18. *y* Psal. 110.4. Heb. 7.21.22. 23,24, 27. & 9.2,4,5,26. *z* Deut. 18.15. Matth. 3.17. & 17. Esay 61.1. *a* Revelat. 1.6. 1 Pet 2.5. *b* 1 Tim. 1.18. Rom. 6.12. *c* Psalm 141.2. *d* Heb. 13.14. *e* Philip. 4.18. Heb. 13.16. *f* Psalm 51.17. *g* Rom. 6.13. & 12.1.

Qu. What benefit hast thou hereby?

A. Both I and all the elect of God, are made spirituall *a* Kings, Priests, and Prophets first Kings *b* in bearing rule over our own hearts, & mastering our own rebellious Thoughts, Wills, and Affections: secondly Priests in offering up to God our spirituall Sacrifices of *c* Prayer, of *d* Thanksgiving of Alms, of *f* a contrite heart, of *g* our

own ſouls and bodies for the ſervice God: thirdly and Prophets *b* in applying that knowledge we have, to the benefit and good of others.

*b* Luke 21:32.

Qu. Why is this Jeſus Chriſt called *the Onely Son of God*, ſeeing we alſo are ſaid to be his ſons?

A. Chriſt is called Gods onely Son, *i* because he alone is his ſon by nature, and none but he. The Angels alſo are *k* his ſons, but by creation: and *l* we likewiſe, but *m* by grace and adoption.

*i* John 1.14.18. & 3.16. Heb. 5. Rom. 8.32
*k* Job 1.6.
*l* John 1.12. 1 John 3.1.
*m* Galat. 4.5. 1 John 3.36. Rom. 5.8. Ephes. 2.4,5.

Q. What is that to thee?

A. It ſheweth that the love of God to me is wonderfull, and his mercy unſpeakable, who ſpared not to give his own and onely ſon for me.

Q. How is he here ſaid to be *Our Lord*, who in Scriptures is often called by the name of a ſervant?

A. He was Gods ſervant in the work of our redemption; but Our Lord in regard of that power and dominion he hath over us; ſecondly as alſo in regard of our redemption; becauſe he hath purchaſed us to himſelf being before captives and ſlaves of the Divel.

Acts 2.36
1 Cor. 6.6.
John 13.13.

What

Q. What comfort haſt thou by this?

A. That he being my Lord and I living under his dominion, I need not fear what any enemy, whether Divel or wicked men can do unto me. Matth. 10.28. Rom. 8.31.

Qu. What meaneſt thou in ſaying, *He was conceived by the Holy Ghoſt?*

A. That he was made man, not after the ordinary courſe of nature, but of the ſanctified fleſh and bloud of his Mother, through the miraculous working of the Holy Ghoſt in her womb. Matth. 1.20. Luke 1. 36.

Qu. Haſt thou any profit by this?

A. Yes: for by his moſt holy conception, my ſinfull birth and conception is ſanctified, and his holineſſe ſerves as a cover to hide my manifold corruptions from the eys of God. 1 John 1.7.10. 1 Cor. 1. 30.

Qu. What meaneth it, that he was *born of the Virgin Mary.*

A. That in the ordinary time of travel, according to the courſe of nature he was brought forth into the world a by a woman named Mary, who was a pure and unſpotted b Virgin, both before, in and after the birth of him. a Genl 3.15. Gal. 4. Luke 1.42. b Eſay 7. 14. Mat. 1.21, 22.

Q. What comfort haſt thou by this?

A. Hereby is manifeſted the good will

Heb. 2. 14. will of the Son of God to me. who for my sake becomming Man as I am, was in that nature ready to suffer whatsoever was due to my sins.

Qu. What is meant by these words, *He suffered.*

A. Thereby is meant, first that the p whole life of Christ, even from his very cradle, was a continual Passion; secondly, but it is chiefly meant q of his bitter pains and torments he endured upon the Crosse, and at the end of his life.

p Phillip. 2. 7. Luke 2. 7. Matth. 21. 13. Marke 5. 6. Matth. 8. 20. John 8. 48. Luke 24. 21 John 10. 36.

Qu. What comfort is it to thee that he suffered?

q Luke 22. 44. Psalm 22. 17. John 19. 40. & 19. 15. r John 8. 46. Luke 23. 14. John 19. 4. s Esay 53. 4. t Pet. 3. 18. u Rom. 5. 10.

A. As r it was not for any evil that ever he did himself, but all s for my sake that he suffered: so it further testifieth that he loved me (by nature his t enemy) more than himself. in that he endured so great things for me.

Qu. What is meant by this, *He suffered under* Pontius Pilate?

A. That Christ the Son of God, and great King of Heaven and Earth, was arraigned at the Bar of an earthly Judge, and there condemned by him.

Matt. 27. 26.

What

Qu. What benefit haſt thou by this?

A. By this I, and ſo many as truly beleeve in him, ſhall be freed from being arraigned before God at the day of the laſt iudgement, and ſhall then receive the ſentence of abſolution, and be eternally ſaved in heaven. Rom. 8. 33. John 5. 24.

Qu. What mean you, ſaying, *he was crucified*, or faſtened to a Croſſe?

A. That the puniſhment which he ſuffered was the moſt painful and moſt ſhamefull and curſed of all other. Deuter. 21. 23. Gal. 3. 13. Phil. 2. 8.

Q. What comfort is this to thee?

A. In this he bore the curſe of the Law for me; and therefore my comfort is, that when any croſſe or calamity befalleth me God doth not thereby (as a Iudge) curſe me, but onely (as a Father) correct me. Gal. 3. 13.

Qu. What mean you in ſaying, that *he died*?

A. That after manifold torments endured both in body and ſoul at laſt they were ſevered each from other, as truly as when any of us die. a Mat. 27. 50. Mark. 15. 37.

Qu. What benefit haſt thou by his death?

A. Hereby firſt my death is changed

a from

x Rev. 14. 13. y John 5. 24. 2 Cor. 5. 1. Philip. 1. 23. Luke 16. 22. Heb. 2. 16. z Rom. 8. 1. John 5. 24.

x from a curse into a blessing and made to me (as it were) a middle way to convey me out of this world, y into the Kingdome of Heaven. Secondly, and further hereby z the second death is quite taken away from me, and all that are in Christ.

Qu. What doth this word *buried* import?

Esay 53. 9. Matth. 12. 40. 27. 60, 61, 64.

A. That after death his body was laid into the ground, to the end that men might see he was dead indeed.

Qu. What profit reapest thou by his Burial?

a Esay 57. 2.

A. By his grave, and burial therein, he hath sweetly perfumed my grave wherein I shall be buried; and in stead of an house of perdition, hath made it a chamber of rest and sleep.

Q. What is meant by his *descending into hell*?

b Mat. 26. 38. Marke 14. 34. c Mat. 27. 46. d Psam 18. 5.

A. That b before, and c upon the Crosse, he suffered and felt the d pangs and torments of Hell, and the full wrath of God seizing even upon his soul.

Qu. What benefit hast thou by this?

A. My comfort is, that he hath satisfied

tisfied e the whole punishment due unto me in soul and body both: for in a miserable case had I been if he had delivered me onely from the punishment due to my Body and not to my Soul.

e Revel. 19. 15.

Qu. What is the meaning of the next article, *The third day he rose again from the Dead*?

A That the f very same Body of Christ which before was dead, and laid into the grave, g by his own power after three days h rose again to life.

f Mat. 17. 23. Marke 9. 31. Luke 9. 22. & 18. 3.
g Mat. 20. 19. & 26. 32. Mark 8. 31. & 10. 34. John 2. 19. Matth. 28. 6. Luke 24. 6. Luke 24. 39. John 10. 27.
h John 10. 18. i Rom. 4. 25. 1 Cor. 15. 17. k 1 Cor. 15. 54. 57. Hos. 13. 14. Heb. 2. 14. l 1 Cor. 15. 13. 16. 20. 1 Thessal. 4. 4. Rom. 8. 11. Marke 16. 19. Luke 24. 51. Acts 1. 9.

Q. What is that to thee?

A. This first assureth me that Christ hath overcome death and hell: for my justification. and k hath disburthened himself of the guilt and punishment of my sins imputed to him: secondly, and it further serveth as an argument to prove unto me that l this my body after it is dead, shall also rise again to life at the day of Judgement.

Qu. What mean you in the next article, in saying, *He ascended into Heaven*?

A. That fourty days after his resurrection in the sight of all his Disciples, he was in soul and body together, taken out of this world into heaven, the kingdome of glory. What

Q. What benefit is this to thee?

A. He is thither gone, *m* first there to prepare a place for me: secondly, and from thence » sendeth down the Comforter (his holy spirit) into me.

*m* John. 14. 2, 3.
» John, 16. 7. & 14. 16. Acts. 2. 4. Galat. 4. 6.

Qu. What is meant by his *sitting at the right hand of God?*

A. That in heaven he is now advanced to such an estate, in which he hath fulnesse of glory, power, majesty, and authority, in the presence of his father, and all the Saints and holy Angels.

Mark, 16. 19. Acts, 2. 35. Psalm, 11, 1. Phil. 2. 9, 10, 11. 1 Cor. 15. 25. Eph. 1. 19, 20, 21, & 5. 23. Acts, 5. 31. Hebr. 11. 3 & 1 Peter, 3. 22.

Qu. What benefit hast thou by this?

A. There sitting *o* first a Mediator, he maketh intercession to God his father for me: secondly and *p* having all power given unto him, *q* he protects and defends me against the rage of all my ghostly enemies.

*o* Rom. 8. 34. 1 Tim. 2. 5. Hebr. 9. 24. 1 John, 2. 1. *p* Matth. 28. 18. *q* Psal. 110. 2. & 29. Rom. 8. 35.

Q. What is meant by the next and last Article concerning Christ, that *from heaven he shall come to judge both the quick and the dead?*

A. That he who once first came *r* in base and humble manner *s* to redeem and save the world: secondly shall at the last

*r* Luke, 2. 7. Matth. 8. 20. *s* Matth. 18. 11.

last day come again, *t* but in glory and great majesty, *u* to give judgement upon all souls, and *x* to make an end of this world.

*Q.* What comfort hast thou by this?

A. That he first, *y* who is my Saviour and Redeemer, shall also be my Judge: secondly and *z* by him shal have right then done unto me, for all the wrongs offered me by the wicked of this world.

*t* Rev. 20.12.
*u* 2 Tim. 4. 1.
*x* Iude. 14. 15.
Matt. 24. 30. 31.
32.
2 Thes. 1. 6, 7, 8.
*y* 1 Pet. 1. 30.
*z* Iob, 19. 25.
*z* Revel. 6. 10.

Qu. The eighth Article of thy Creed is, *I believe in the Holy Ghost*, what meanest thou by this?

A. My meaning is, that I believe the third person in the Trinity, called the Holy Ghost, to be *a* true God, together with the Father and the Son, and therefore repose all my trust and confidence in him: and *b* that he is sent down into me, to dwell in my heart.

*a* Mat. 28. 19.
2 Cor. 13. 13.
Acts, 15. 3. 4.
1 Cor. 6. 19.
compared
with
1 Cor. 3. 16.
*b* 7ohn, 16 17.
Rom 8. 15.
Galat. 4. 6.
1 ohn, 3 '. 24.
1 Cor. 6. 19.

Qu. What benefit hast thou by the Holy Ghost dwelling in thee?

A. Many are the benefits I receive by him. For besides that first he *c* made me *d* secondly preserveth me, thirdly and *e* enlightneth mine understanding

*c* Iob, 33. 34.
Genes. 1. 2.
*d* Psa. 114. 30.

which

which are graces common done to the reprobate; fourthly he further *f* assureth me of my reconciliation to God in Christ; fifthly he *g* regenerateth and maketh me of a child of Sathan the child of God; sixthly he *h* governeth my heart by repressing all bad motions to sin, and stirring up good affections and inclinations to piety and religion: seventhly, he *i* comforteth me in distresse: eighthly, and *k* enableth me to do those good duties which of my self I cannot, all which are proper to the elect alone.

*f* Rom. 8. 16. 1 Cor. 2. 12.
*g* Iohn, 3. 5. 1 Cor. 6 11.
*h* Rom. 8 14. Ga. 5. 17.
*i* Iohn, 16. 26 Psalm, 45 7.
*k* Esay, 11. 2. 8.

Q. In the next Article where thou saist *The Holy Catholick Church*, what is meant by the *Church*?

A. By the Church is meant *l* the peculiar company of men, whom God hath *m* predestinated to everlasting life, *n* all holding the same fundamentall points of faith.

*l* 1 Peter, 2. 9.
*m* Lnke, 12. 32 Acts, 13. 48. Rom. 8. 39.
*n* Eph. 4. 4. 5. Galat. 1. 8.

Q. What comfort hast thou by this?

A. By this I learn that God hath a company, whom he hath chosen to himself out of the whole clutter of mankind and ordained unto life, of which number I beleeve that I am one.

Rom. 8. 16. 2 Cor. 3. 15. 2 Tim. 4. 8.

Wherefore

Qu. Wherefore is this Church called *holy*?

A. Not because it is holy in it self, but in respect first both that Christs own holinesse is imputed unto it: secondly as also *m* that it begins to be holy even in this life. Eph. 5. 26. 27. 1 Cor. 6. 11. 1 Peter, 2. 9. John, 17. 17.

Q. What is thy comfort from hence?

A. That I being a member of this Church, though by nature a wretch full of unrighteousnesse, am yet made holy and righteous before God, even in this life. Eph. 5. 26, 27. 1 Cor. 6. 11.

Qu. And why is this Church called *Catholick*?

A. It is called Catholick or Universall; because first *in respect of time o* it hath been in all ages: secondly *in respect of persons it p* consists of all sorts of men, high and low, rich and poor; thirdly *in respect of place q* it hath been gathered from all parts of the earth. *o* Gen. 3. 21 & 12. 1. Acts 2. 39. Revel. 6. 11. *p* 1 Tim. 2. 4. Acts, 10. 34. *q* John 11. 52. Rev. 5. 9. & 7. 9.

Qu. What comfort is this to thee?

A. I see hereby, that neither my self nor any other, of whatsoever nation, order, degree, or state, are excluded from grace in Christ, except we will exclude our selves. Acts, 20. 35. 1 John 2. 1. 2.

Qu. What is that you call, *The Communion of Saints?*

A. The Communion of Saints, is that spirituall fellowship, and sweet society which is among all the faithfull servants of God, and true members of Jesus Christ.

1 Iohn ii 3.

Q. What benefit hast thou by this?

A. I being one of this happy number, have fellowship *r* first with Christ my head, and in him have right to all the benefits purchased by him: secondly, I have fellowship also with all my fellow Saints in that *s* we are all of one heart and like affection; in that *t* we imploy the graces of God in us for the good and salvation one of another; and with our temporall goods (where need requireth) we are ready one to relieve and help another.

*r* 1 John, 1. 1. 3. 1 Cor. 1. 9. 1 John 1. 3 1 John 1. 7. 1 Cor. 12. 12. *s* Acts. 4. 32. *t* Matth. 5. 16. *u* Psal. 32. 1. 2. Rom. 4. 7, 8. *y* Esay 43. 25 Jerem. 31. 34. Psalm. 103. 12. *z* 1 John 1. 7. & 2. 12. 1 Cor. 1. 30. Rom. 4. 25. *a* Iohn 3. 16. *b* Psalm 32. 2. Esay, 44. 22.

Qu. What is meant in the next Article by *the forgivenesse of sins?*

A. Forgivenesse of sins is that *x* great blessing *y* of God which *z* Jesus Christ by his death and passion procured for all *a* that believe in him; whereby God esteems of their sins *b* as no sins, or as never committed by them.

What

Qu. What comfort haſt thou by this?

A. Hereby receive I this unſpeakable comfort, that all my ſins, and puniſhments due to the ſame, are freely forgiven me through Jeſus Chriſt, ſo that they ſhall never riſe up in judgement againſt me.

Galat. 2. 20. Eſay. 53. 4. 5. 6.

Qu. Next followeth in your Creed *The reſurrection of the body*, what is meant by that?

A. That at the laſt day, the *c* bodies of all men, whether godly or wicked by *d* the power of God, ſhall riſe out of their graves, even *e* the ſame for ſubſtance that here they are.

*c* Iob. 19. 25. &c. Dan. 12. 2. Ioh. 5. 28. 1 Cor. 15. 52. 1 Theſ. 4. 16. Revel. 20. 12.
*d* Iohn 5. 28. & 11. 43, 44. 1 Cor. 15. 52. 1 Theſ. 4. 16.
*e* Iob. 19. 27. Iohn 6. 39. 1 Cor. 15. 53. 2 Cor. 5. 10.

Q. What comfort haſt thou by this?

A. That firſt this very *f* body of mine ſhall at the laſt day riſe out of the duſt *g* glorious, like the body of Jeſus Chriſt, and *h* free from theſe corruptions and miſeries whereunto it is here ſubject. And further, I need not ſecondly either *i* fear death in my ſelf, thirdly *k* or much lament the death of others, ſeeing both I and they ſhall one day meet again, and riſe together to joys everlaſting.

*f* Pſal. 16. 9. 10. 1 Theſ. 4. 14. Iob. 19. 25.
*g* Phil. 3. 10.
*h* Acts 2. 19.
*i* Phil. 1. 23. 1 Theſ. 4. 13. 14.

Qu. And what ſaiſt thou of the twelve and laſt Article, *Life everlaſting*?

1 Theſ. 4.17
2 Cor. 15.53, 54.
1 Cor. 2. 9.

A. That my body being riſen, and joined again to my ſoul, I ſhall after the laſt day, in body and ſoul together live for evermore in the Kingdome of heaven, where I ſhall be filled with ſuch joies, as no eye hath ſeen, no ear heard, no tongue can utter, no heart can conceive.

Q. Now when thou beleeveſt all thoſe things, what benefit redoundeth unto thee, by this faith of thine.

m Rom. 4. 3. & 5. 1. Gal. 2. 16.
n Acts 15. 9.

A. The end of my faith, ſhall be the ſalvation of my ſoul; and for the preſent I thereby become *m* firſt juſtified before God: ſecondly, and *n* ſanctified.

Q. When may a man be ſaid to be juſtified before God.

o 1 John 1. 7 Rom. 8. 1. 33. 34. &c. p 1 Cor. 1. 30. 2 Cor. 5. 21. Rom. 5. 18. Gal. 3. 27.

A. A man is then juſtified, when he is freed *o* from the guilt and puniſhment of his ſins, and is accepted as juſt and righteous before God, *p* through the righteouſneſſe and obedience of Jeſus Chriſt imputed unto him.

Q. Do not a mans good works rather juſtifie

justifie him before God, and make him worthy of eternall life?

A. Alas, they are far from it: for in the best works any man can do, Gods justice findeth more matter why he should condemn him, rather than save him. Psalm 143.2. Esay 64.6. Iob 3,9. Rom. 9.11. & 11.35. Galat. 2.16.

Q. It may seem then there is no use of good works in the life of a Christian, but they may be spared well enough?

A. It followeth not: for though they have no part or share in the act of justifying a man before God, yet are they evermore companions of a true and justifying faith, and ought necessarily to be performed of every sound beleever: and that in respect first both of God; secondly, and of our neighbors; thirdly, of our selves. Matt. 7.18.19. 1 Tim. 5.8. 1 Iohn, 2 4] Iames 2.17.

Qu. What use is there of those works in respect of God?

A. Thereby *q* first his name is glorified, *r* secondly his Gospell beautified, *s* thirdly himself well pleased, when his children shew their obedience and thankfulnesse unto him, in doing works as he commandeth them. *q* Iohn 15.8. 1 Cor. 2.23.24 1 Pet. 2.12. *r* Tit. 2.10. Hester 9.17. Exod. 11.8. *s* Heb. 13.16. Philip. 4.8.

Q. What use is there of them in respect

of our neighbours?

A. Such as are not yet converted, may thereby [e] first either be won to a liking of that religion which they see so holy; secondly, or at least shall [f] have their mouths thereby stopped, when they would gladly open them against it.

[e] 1 Pet. 3. 1. & 2. 12. Matth. 5. 16. [f] 1 Pet. 2. 15.

Qu. And what use is there of good works in respect of our selves?

A. They first serve [x] to make our election sure: secondly they [y] shew the soundnesse and truth of that faith that is in us: thirdly, they draw upon us the blessing [z] not of God onely, [a] but of men also in this life: fourthly, and [b] all (not for their own merit) yet through God's great mercy receive [c] a gracious reward in the life to come.

[x] 2 Pet. 1. 10. [y] Iam. 2. 21. 28 1 John 2. 3. Hebr. 11. 4. [z] 1 Tim. 4. 8. & 6. 6. Prov. 11. 17 25 [a] Iob. 29. 13. [b] Luke 6. 35. Mar. 5. 11. 12. [c] 1 Cor. 4. 2. & 10. 3. 8.

Qu. The other benefit that redoundeth unto you by your faith (you said) is your sanctification: when may a man be said to be a sanctified man?

A. A man is then sanctified, when he who by nature is all unclean and unholy, is [d] freed from the corruption of his nature, and is become holy and righteous

[e] Eph. 2. 8. 9. Titus, 3. 5. Rom. 6. 23. Luke, 17. 10.

[d] Col. 3. 9, 10. Eph. 4. 22. &c. Ezek. 11. 19. 20

righteous, *e* at least in some measure *f* even in all parts both of soul and body.

*e* Rom. 8. 23
*f* 1 Thes. 5. 23.

Q. Whence proceedeth that faith which worketh all this good in man?

*g* Phil. 1. 29. John 6. 29. Matth. 16. 17. Eph. 2. 8. Acts 10. 14.

A. Almighty *g* God worketh it in mans *h* heart, by *i* his holy Spirit.

*h* Rom. 10. 10. Acts 16. 14.
*i* 1 Cor. 12. 3. 2 Cor. 4. 13.

Qu. What outward means may a man use to obtain this excellent grace of faith at the hands of God, and to have it increase in him?

A. The ordinary outward means for this are *k* first diligent hearing of the word, *l* secondly, often use of the Sacraments: thirdly and *m* frequent prayer.

*k* Rom. 10. 14. 17. 1 Cor. 1. 21. & 3. 5.
Eph. 4. 11. 12. 13. 1 Tim. 4. 6.
*l* Gen. 17. 11. Rom. 4. 11. 1 Cor. 11. 24. 25, 26.
*m* Mark. 9. 24. Luke 17. 5.

Q. How must we hear the word that we may profit by it?

A. To the end we may hear with profit, first some duties are to be performed before we hear; secondly some in the time that we are hearing; thirdly some after we have heard.

Qu. What duties are to be performed before we hear?

*n* 1 Pet. 2. 1. 2. James 1. 21.
*o* 1 Cor. 4. 6. 1 Thes. 2. 13.

A. We must first free our hearts from all *n* malice against the preacher, and from a *o* prejudicate opinion of his

p 1 Cor. 3. 6. Coloſ. 4. 3. Eph. 6. 18, 19. 2 Theſ. 3. 1.

person or gifts; and must *p* pray to the Lord for a blessing upon his speaking and our hearing.

Q. What duties are to be performed in the time we are hearing?

q Pſal. 34. 11. Prov. 2. 2. Acts 16. 14. r Heb. 2. 1. Theſ. 2. 13. Rom. 1. 16. f Luke, 10. 16. Pſalm 25. 9.

A. We must *q* first attend to the things that are taught us; secondly we must have *r* faith to believe them: thirdly, and must hear with *f* reverence, as in the presence of God.

Q. What duties are to be performed after we have heard?

s Luke 2. 19. t Luke 4. 13 24. 15. 32. u Pſal. 119. 11. Luke, 2. 51. Prov. 3. 1. y Luke, 11. 28. John 13. 17.

A. We *t* first must meditate by our selves; secondly, and *u* conferre with others of the things we heard; thirdly we must lay them up in our hearts; fourthly and obey and *y* practise them in our lives.

Qu. The often use of the Sacraments, you said is a means to increase faith: what is a Sacrament?

x 1 Pet. 3. 21. Gal. 3. 1. z 1 Cor. 11. 24. 25. a Rom. 4. 11. Matth. 26. 27.

A. A Sacrament is an outward visible *z* sign that representeth, and *a* a seal that confirmeth Christ, and all his benefits to them that beleeve in him.

Q. How many Sacraments are there?

A. Two onely: first Baptism; secondly,

condly, **and the Lords Supper.**

Qu. What is the outward ſign and thing you ſee in Baptiſm?

A. **Water waſhing the body of man.** Matth. 3. 11. Acts, 8. 38.

Q. What is the thing repreſented and ſignified thereby?

A. **The waſhing of mans ſoul with the precious bloud of Jeſus Chriſt.** Revel. 1. 5.

Qu. What is the thing ſealed thereby?

A. **Thereby the beleever is aſſured that even as the uncleanneſſe of his b body is waſhed away and cleanſed with water, ſo are all the c ſins of his ſoul, both originall and actuall, and as well committed after as before Baptiſm, waſhed away by that bloud which Jeſus Chriſt the ſon of God hath ſhed for him.**

b 1 Pet. 3. 21.
c Pet. 1. 2. Revel 1. 5. 1 John, 1. 7.

Q. For the right and orderly uſe of this Sacrament what muſt be done?

A. First, **ſome things muſt be done before we be baptized**; ſecondly, **ſome in the time of baptiſm**; thirdly **ſome afterward.**

Q. What muſt be done before?

A. **We muſt make an humble d confeſſion**

d Matth. 3. 6.

fession and acknowledgement of our sins; secondly, we must promise *e* amendment of our lives; thirdly, and *f* beleeve in the name of the Lord Jesus Christ.

*e* Mark, 1. 4. Acts, 2. 37, 38
*f* Acts 8. 36, 37 & 16. 30, 31, 33.

Q. What is done in the time of the administration of Baptisin?

A. A solemn Covenant is then made between first God; secondly, and the party baptized, to which the whole congregation then present are witnesses.

Gen. 17. 11.

Q. What were the Covenants and promises made on your part to God at the time when your self was baptized?

*g* Gen. 17, 1, 2 Acts. 2. 37. 38 Matth. 3. 6.

A. Then I promised to God first *g* that I will forsake the Divel and all his works, the vain pomp and glory of this world with all covetous desires of the same and the carnal desires of mine own Flesh, so that I will never follow nor be led by any of them: and further, *h* that I beleeve all the Articles of the Christian faith.

*h* Acts 8. 37, 38.

Q. What were the Covenants and promises made on Gods part to you?

Genes. 17. 7. Mark 10. 14, 16

A. God in his great mercy then promised to me, that if I perform these things he will embrace me with the arms

ſeems of his mercy, give unto me the bleſſing of eternall life, and make me a pertaker of his everlaſting Kingdome.

Qu. VVhat is to done after Baptiſm?

A. A godly care and endeavour must be uſed to perform thoſe vows and promiſes we ſo ſolemnly made unto the Lord, at the time when we were baptiſed. Pſal. 116.14.

Q. What if a man fail in the performance thereof?

A. His damnation ſhall be greater then if he had never made any ſuch vow at all. Deut. 23.21.22 Eccleſ. 5.4.

Qu. What profit is it to a man when he is baptiſed?

A. Firſt he is thereby *i* admitted into the communion and company of the Saints of God, ſecondly he is assured of the *k* remiſſion of his ſins, thirdly and thereby *l* ſhews to the world what Religion he is of. 1 Cor. 12, 13? *i* Acts, 2. 38. 22. 16. *k* Acts 2. 41. 1 John, 4. 1. Gen. 17.14. 1 Cor. 1.12, 13, 14, 15. Gal. 3. 27. *l*

Qu. What is the outward ſign and thing you ſee in the Supper of the Lord?

A. Bread and Wine, of which the Miniſter *m* breaketh the one and *n* powreth 1 Cor. 11, 23 *m*

n powreth forth the other: the Receiver also o taking both at his hands,
n 1 Cor. 11.25.
o Mat. 26. 26. 27.
doth p eat the one, and q drink the other.
p Matt. 26.26.
q Mat. 26.27.

Qu. What is the thing represented and signified hereby?

Luke 22.19.20 Esay 53. 5. Rom. 4. 25.
A. That the Body of JESUS CHRIST was broken upon the Crosse, and his bloud there shed for our sins.

Qu. What is the thing sealed hereby?

r Psalm. 104.15.
A. Hereby the receiver is assured, that as the r Bread and Wine, which he taketh, eateth and drinketh, are means to strengthen and nourish his body, and to preserve it in life; so Jesus Christ crucified, s apprehended and
s 1 oh. 6.51.53 54,55,56,57.
t John, 6.54. compar'd with verse, 47.
applied by faith, shal t nourish him, and preserve both soul and body unto eternal life.

Qu. What duties are required for the right and orderly receiving of this Sacrament?

A. For this, first some duties are required before we come to the Table of the LORD; secondly some in the time that we are sitting at and about

bout it; thirdly ſome after we are departed from it.

Qu. What are the duties required before we come to Table of the Lord?

A. That we come not thereto for faſhion, or upon conſtraint; firſt but *u* with good deſire, an holy appetite and willingneſſe of heart: ſecondly and that we *x* prepare our ſelves aright for ſo great and holy a work.

Q. When is a man rightly prepared and fitted for it?

A. Firſt when he *y* knoweth ỳ grounds of the Chriſtian Religion, and *z* ſpecially is inſtructed in the doctrine of the Sacraments: ſecondly when he is touched in heart with *a* ſorrow and griefe for his ſins: thirdly when he hath true *b* faith in Chriſt: fourthly & is *c* at peace and in love with all men.

Q. What are the duties required in the time that we are come to the Table of the Lord?

A. That we behave our ſelves *d* reverently, being then in Gods preſence: ſecondly that we lift up thankfull hearts unto our Lord God for the great mercy of our Redemption there deſcribed

*u* Pſal. 100. 2. and 100. 10. 3. Deut. 20. 47.
*x* 2 Chr. 35. 6. 1 Cor. 11. 28.
*y* John 17. 3. Hoſea. 4. 6.
Eſa. 5. 13, 14.
*z* 1 Cor. 11. 29.
*a* Mat. 9. 12. & 11. 18. Pſal. 26. 6. Ezra. 5. 2.
*b* Heb. 11. 6. John. 1. 12. & 6. 53. compar'd with verſ. 35.
Mat. 24. 11, 12.
*c* 1 Cor. 10. 17. Mat. 5. 23. Iohn 13.
*d* Levit. 19. 30. Pſalm. 5. 7.

described before us: thirdly as also that with eys both of body and mind we observe the outward elements of Bread and Wine, and the Sacramental actions in the administration thereof, and what things are signified and represented to us by them.

Q. When thou seest the Bread, the food of mans body, what thinkest thou then?

A. I then think of Jesus Christ *e* the Bread that came down from heaven, *f* the food of mans soul.

*e* John 6.32, 33, 35.
*f* John 6.34.35

Q. When thou seest the wine that maketh glad mans heart, what thinkest thou?

A. I then think of the *g* precious Bloud of Jesus Christ, that onely cheareth and comforteth the soul of Man.

*g* 1 John 1.7.

Qu. When thou seest the bread broken, and the wine poured out, what thinkest thou?

A. I then think how the *h* body of Christ was broken and his *i* bloud shed for mans redemption.

*h* Esay 53.5.
*i* John 19.34.

Q. When thou seest the bread so broken, and the wine so poured forth, to be offered to thee, what thinkest thou?

A. I then think how Christs Body was broken and his Blood shed, not for others alone, but for me also as well as any other. Galat. 2. 19

Q. What duties are required after we are risen and departed from the table of the Lord?

A. First, that we endevour more and more to *k* increase and grow in grace. Secondly, and faithfully perform *l* the vow which at the Lords table we made anew unto him. *k* 1 Pet. 3. 2. *l* Psal. 1. 16. 2.

Q. What new vow made we then unto the Lord?

A. Having before broken the promise made at the time of our Baptism, we there professed, that we do truly and earnestly repent us of the same, and promised that we intend to lead a new life, following the Commandements of God, and walking from thence in holy ways. Jer. 31. 31, 32, 33, 34 Ezek. 18. 31. Cant. 5. 12. 1 Cor. 6. 11. Rom. 7. 5, 6.

Qu. What profitable use is there of receiving the Sacrament?

A. First thereby *m* is brought to my remembrance the death and bitter passion of the Son of God: secondly my faint and feeble *n* Faith is thereby further *m* Luke 22. 19. 1 Cor. 1. 20. *n* Rom. 4. 11.

ther ſtengthened: thirdly and by this alſo *o* I make publick profeſſion to the World what Faith and Religion I am of.

*o* Exod. 12. 43. Pſal. 40. 9, 10.

*Q.* You ſaid that prayer is a third means to be uſed for the increaſe of faith; let me know of you what is prayer?

*p* Pſal. 50. 15. Mat. 11. 28. *q* Gen. 18. 22. 23. & 27. *r* Tim. 2. 1. Phil. 4. 6.

A. Prayer is a *p* familiar and humble *q* ſpeech of man unto God in which he *r* firſt either begs of him ſome things that he wanteth, ſecondly or giveth him thanks for ſome things that he hath received.

*Qu.* What are the things that a Chriſtian muſt pray to God for?

A. Thoſe are expreſſed in that perfect form of Prayer, which our Saviour Chriſt hath taught us.

*Q.* Rehearſe that Prayer.

*The parts whereof are.*
*1 The Preface.*
*2 Petitions, 6.*
*3 The Concluſion.*

A. Our Father which art in Heaven, &c.

*Qu.* In the Preface of this Prayer thou ſayeſt *Our Father which art in heaven*; and why *Our Father*, not *my Father*?

*s* Habac. 2. 4. *t* Mat. 3. 22. 39

A. In matters of faith we ſay, I and my, becauſe *s* every man muſt believe for himſelf: but in matters of prayer, our and us, becauſe *t* every man muſt love

love his neighbour as himself, and u pray for him as for himself.

u Jam. 5.16.

Qu. But is man so bound to the use of these words, that he may not in his private prayers, say *My Father which art in heaven*, but always *Our Father*?

A. He may (no doubt) in private pray x My Father: onely Christ would teach us by this word Our, in our prayers to abandon y all self-love, and to wish and pray for all good unto all others as well as to our selves.

x Mat. 26. 39. & 7. 46. Rom. 1. 8. 1 Cor. 14. 16. Jerem. 3. 19.

y 1 Tim. 2. 1. Psalm 51. 18.

Qu. What comfortable use may be made of this, that all men are commanded alike to call upon God by the name of *Our Father*?

A. The beleeving poor man may hereby comfort himself, that z God is as well a father to him as to the rich, and esteems as well of him (if a not better) as of the greatest Lord in this world.

z Acts 10. 34. Gal. 3. 28.

a 1 Cor. 1. 26. James 2. 5.

Qu. Of whom is this word *Father* meant?

It is most properly meant of the first person in the Trinity who is called b God the Father: first, because he is c the Father of Christ by

b Mat. 28. 19. 1 John 5. 7.

c John 3. 16. Eph. 1. 3. 2 John vers. 3.

d John 1.12. nature: secondly, and in him d our father by grace.

Q. But may not a man pray to God the son, or to God the holy Ghost also, as well as God the Father.

e Luke 23.42. Acts 7.59. 2 Cor. 12.8. f John 10.30. Esay 9.6. 1 Cor. 8.6.

A. No doubt he may: for e many of the Godly have done the like. And howsoever the Father onely is here named yet f the son and the holy Ghost are not hereby excluded.

Q. What use may we make to our selves of this, that God is our *Father*?

g Esay 49.15. Psalm 103.13. h Esay 58.9. & 65.24. Mat. 7.8. Luke 11.13. 1 Pet. 3.12.

A. It implies first that we may go boldly to him, to make any suit or complaint unto him, as children to their dear and loving Father: secondly, that g he beareth a Fatherly affection towards us, and h is ready and willing to hear and grant our lawfull requests.

1 Kin. 8.27. Jer. 23.24. Psal. 139.7,8. &c.

Q. How is he said here to be *in heaven*, who indeed is every where present, filling all places, even in earth, and in hell also, as well as in heaven?

i Esay 66.1. k Psalm 19.1. Gen. 19.24. 1 Thes. 4.16.

A. Not because he is hedged up in heaven as with a wall; but because heaven is (as it were) the Palace or i Throne of this great King, where k his Glory

Glory, Majesty, Power, Wisdom, Justice, Mercy, are more openly declared and manifested unto us, then in any other place of the world.

Qu. What use may we make to our selves of this, that *Our Father is in heaven*?

A. It argueth first for his part *l* he is as well able as willing to do for us; and that for our parts *m* secondly we must come before him with such reverence as becommeth so a great a Majesty: thirdly, *n* that our hearts in prayer must mount up into heaven: fourthly, and *o* that we must especially pray unto him for heavenly things.

*l* Psalm 115.3
*m* Heb. 11.23 Exod. 34.8. Luke 5.22. Revel. 4.10
*n* Psalm 25.1
*o* 1 Pet. 1.3,4 Col. 3.1, 2.

Qu. In the first Petition *Hallowed be thy Name*, what is meant by this word *Name*?

A. Hereby the name of God is meant first either *p* the person of God himself; secondly, or any thing whereby God is made known unto us, as we by our names are known one to another, as are his *q* word, his *r* works and Sacraments.

*p* 1 Kings 5.5 Psalm 20.1 & 116.13.
*q* John 5.29
*r* Esay 43.1. Amos 4.13. Rom. 1.20.

Qu. What doth the word *Hallowed*, here signifie?

A. To take and use that reverently and holily, which is already holy in it self.

Q. What doest thou then ask of God in this first petition?

A. That we his servants may have grace given us to glorifie and honour him as becometh us: *f* first in our hearts, by acknowledging his Might, Mercy, Wisedome, Providence, &c. and by loving fearing and trusting in him above all things: secondly, with our tongues *t* by speaking of him always with fear and reverence; *u* by reporting his wonderfull works unto others, and *x* yeelding him that praise that is due to his name: thirdly, and lastly by *y* our godly lives and holy conversations in the eys of the world.

*f* 1 Pet. 3. 15.
*t* Deut. 28. 58.
*u* Psa. 107. 8 & 30. 9. & 66. 16.
*x* Psal. 22. 22. Exod. 13. 14. Eph. 1. 3. 1 Pet. 1. 3.
*y* Matth. 5. 16. 1 Pet. 2. 12. Rom. 2. 24.

Q. In the second petition thou prayest, *Thy Kingdome come*: what is there meant by this word *Kingdome*?

A. Not *z* the universal power which God hath over all his creatures, but first his *a* Kingdome of grace here on earth, whereby he ruleth the hearts of his Elect, that he bringeth them in the end secondly, to his *b* Kingdome of glory in heaven. What

*z* Psal. 103. 19.
*a* Luke 17. 21.
*b* Matt. 25. 34.

Q. What doest thou desire of God in this petition?

A. First, that he as King *c* would raign in our hearts by the Scepter of his word: secondly, that *d* he would direct and govern us in all things by his holy spirit: thirdly, that the power of sin and Satan *e* may be overthrown in us: fourthly and finally, that he would *f* finish our days of sin and misery in this world, and take us from hence into his Kingdome of glory in heaven.

*c* Esay 11. 4.
*d* Jer. 31. 33.
*e* Rom. 6. 6.
*f* Rev. 22. 20

Q. In the third petition thou prayest, *Thy will be done in earth as it is in heaven*, what is there meant by the *will of God*?

A. Not his unknown and hidden will, which he keeps secret to himself: for *g* this ever hath been, and ever shall be done, whatsoever say nay thereto: but his revealed and known will, *h* which he hath expressed and made known unto us in the Law and Gospell.

*g* Rom. 9. 19. Psal. 115. 3.
*h* Deut. 29. 29. Rom. 12. 2.

Q. What doest thou then desire of God in this petition?

A. First, that he would enable us by his grace *i* to deny our selves, that is, our own wils and affections, which are

*i* Luke 9. 23.

corrupt; that he would incline and dispose our hearts; *k* secondly meekly to suffer whatsoever afflictions he layeth upon us: and to obey him, *l* in doing all such things as he willeth in his word, *m* that as willingly, as *n* speedily, as *o* faithfully as the Angels do in heaven.

*k* 1 Sam. 3. 18. 2 Sam. 15. 26. Acts 21. 13. 14. Matth. 26. 39. *l* Psal. 119. 36. James 4. 7. *m* Psalm 100. & 110. 3. Phillip. 2. 14. *n* Psal. 119. 60. Gal. 1. 16, 17. *o* Gen. 7. 5. Psalm 119. 6. Luke 1. 6.

Qu. In the fourth petition thou prayest, *Give us this day our daily bread*, what is there meant by the word *bread*?

A. Under this one word bread, are meant and contained all things whatsoever are needfull for the sustentation and preservation of mans life here on earth, as meat, drink, cloath, health, peace, liberty, and such like.

Gen. 3. 19. Job 42. 11,

*Q.* What desirest thou then of God in this petition?

A. First, that he would be pleased to give us *p* all things needfull for the preservation of this present life; secondly, that we may have grace *q* to depend upon his good providence in all estates: thirdly, and evermore rest contented with that estate, wherein he hath placed us, be it never so poor or mean.

*p* Exod. 16. 12. Psal. 145. 15. Psalm. 37. 5. 1 Tim. 6. 8. Phil. 4. 11, 12.

Q. The fifth Petition is, *Forgive us our debts as we also forgive our debters*: what

what is there meant by the word *debts*?

A. By Debts there are meant our treſpaſſes and ſins, both originall and actuall, and the puniſhments due unto us for them. Luke 11.4.

Qu. What doeſt thou then beg of God in this petition?

A. First that he would be pleaſed ſo fully and clearly to acquit and diſcharge us of all our ſins committed againſt his Majeſty in the breach of his holy laws, as that they never be imputed unto us, nor riſe up in judgement againſt us; ſecondly, and that we may have grace given us one man to love another, and one to forgive another from our very hearts, without the leaſt deſire of revenge for the greateſt wrong that can be done unto us *f* Pſal. 32,1,2. *t* Mat,5,23.24 44. Rom.12.19.

Qu. In the ſixth and laſt Petition, where thou ſayeſt, *Lead us not into temptation but deliver us from evill*, what is it to be led into temptation?

A. To be led into temptation, is to be forſaken of God, and given over to the power of our ghoſtly enemy, and by him to be overcome when we are tempted. Rom.1.14.

Q. What is then that thou desirest of God in this petition?

A. That God would so far deliver and free us from the power of those evill ones, our ghostly enemies; first the World; secondly the Flesh and thirdly, the Divell, as that whensoever we be by any of them provoked to sin, they may never prevail against us, but we may have the assistance of his grace and holy spirit to withstand and overcome them.

Rom. 16:20.
1 Cor. 10. 13.
Eph. 6 10. 11.
1 Tim 4 17. 18.
2 Pet. 2. 9.

Q. What is the meaning of the last clause and conclusion of this prayer, *For thine is the Kingdome, Power and Glory?*

A. Herein we shew a reason why we begged the former graces at the hands of God; for [u] first he having kingdome over all things, and interest in them to whom should we go for them, but to him; secondly, he [w] having power over all things to dispose of them, whatsoever we desire to do, we must ask power of him: thirdly, and in as much as [x] all glory is his, and in right belongeth to him alone, we must therefore call upon his name [z] that in so doing we may give him his due.

[u] Psal. 103. 19.
1 Chron. 29. 11, 12.
[w] Psal. 115. 3.
John 5. 5. & 19. 10. 11.
Rom 13. 1.
[x] Rev. 4. 9. 11. & 5. 2. 3.
1 Chron 29. 11. 12.
[z] Psam 5. 15.

Why

Q. Why is it further added, *Thine is the Kingdome, power and glory, for ever,*

A. This makes a difference between all earthly Princes and the mighty Jehovah. For howsoever they also have kingdome, power and glory, yet they have all from God, not of themselves: God hath them of himself not from any other: they but for a short time, but b God hath them absolutely, and for ever.

a Pro 8.15,16. Dan.2.37.

b Psal.45.6. Luke 1.33.

Qu. What use may we make of this last clause unto our selves?

A. We may here observe first that prayer to God, secondly and praise of God must go together. For as in the six petitions before going we made request unto him: so in these latter words we praise and magnifie him.

2 Tim.2.1.

Q. What meaneth the last word *Amen*?

A. It is a word common to most languages signifying as much as So be it, and it is the seal of all our former petitions, imprinting both our assent, that in our hearts we desire God to grant them; and our affiance, that we also believe he will grant them unto us.

1 Cor.14.16.

Qu. Is a man tied to the use of this

prayer,

prayer at all times, and upon all occasions, as that he may never use any other prayer but this alone?

A. Though this be the prayer of prayers, and in many respects the most excellent of all others, yet the intent of our Saviour is not to tie us to the use of these very words alone and none other, but only to teach us to pray always first after such a manner, secondly and for such matters as are in this prayer by him laid down before us.

Psalm 51. 15. Acts 3. 24.

Q. Many pray (as S. *James* saith) and yet obtain not, *Jam.* 4. 3. How may a man therefore so order his prayers, as they may be available with God?

A. They obtain not as S. James addeth, because they ask amiss. To the end therefore that our prayers may be acceptable before God, first some duties must be performed of us before we begin to pray; secondly, some in the time we are praying; thirdly some also after we are risen from prayer.

Qu. What are the duties required before we begin to pray?

A. Before prayer, must be a preparation thereto: as namely, first we must

*c* meditate of *d* Gods great Majesty and *e* our own vileneſſe; ſecondly, we muſt know *f* what things we may aſk of God, and *g* how we ought to aſk them; thirdly, we muſt *h* depart from all iniquity, lifting up pure hands unto God: fourthly, we muſt be touched with a *i* feeling of thoſe things which we want, and deſire to have ſupplied.

*c* Pſal. 108.1.
*d* Pſalm 104.4. Eccleſ. 5.1.
*i* Tim. 6.16.
*e* Gen. 32.10. Job. 25.4. Pſalm 51.5. Rom. 7.18.
*f* Mat. 10. 20. 21. 22. Luk. 9. 54, 55.
*g* Jam. 4.3.
Ro. 8.16. Mat 16.19. *h* Pſ. 26.6. & 66.18. & 145.19. *i* Tim. 2.8. & 2.2.19. 1 Pet. 3.12. Joh. 9.31. Pro. 28.9. & 15.8. Eſa. 1.15. Eze. 8.18. Mic. 3.4. *i* Luk. 1.53. & 15.17.18.19. Pſal. 50.15.

Qu. What duties are required in the time of prayer?

A. Firſt, we muſt *k* have our minds wholly bent and ſet upon the Lord; ſecondly, *l* earneſtly deſiring to be heard of him in the things we pray for: thirdly, we muſt *m* aſk in faith, being perſwaded that he both can and will hear us: fourthly, we muſt *n* humble our ſelves before him with the greateſt ſubmiſſion and reverence that may be: fifthly, we muſt beg of him *o* in the name and mediation of Jeſus Chriſt: ſixthly, we muſt pray *p* in obedience, willing always

*k* Pſal. 16. 11. Jam. 1. 14. Mat. 14. 23.
*l* Jer. 29. 13. Pſal. 143. 6. 1 Sam. 1. 15. Heb. 5. 7.
*m* Jam. 1. 5. 6. Heb. 11. 6. Mat. 8. 26. & 14. 31. & 21. 22. Mark 11. 24. Pſal. 145. 18. Rom. 10. 14. Heb. 10. 22.
*n* Pſal. 102. 17. Jam. 4. 6. 39. *o* Mat. 3. Pſalm 37. 14.

Gen. 18. 27. 2 Sam. 7. 18. Luk. 18. 13. Mat. 6. 7. Joh. 16. 23. Act. 10. 43. *p* Mat. 6. 10. & 26. 39.

ways to wait the Lords leisure and good pleasure for the grãting of those things we ask of him.

Qu. What duties are required after we are risen from prayers?

A. First, we must be *q* mindfull of those blessings which we find we have received by means of our prayers: secondly, and must shew our selves *r* thankfull unto God for them, both in our *s* hearts, and with our *t* tongues, and by our *u* godly lives.

*q* Psal. 103 2. & 105. 5.
*r* Psal. 50 15. & 116. 12. 13.
Luk. 7. 15. 16.
*s* Ps. 103. 1. 2. & 34. 1.
Eph. 5. 19.
*t* Hos. 14. 3.
Ps. 22. 22. 23. & 34. 1.
Luk. 17. 15.
*u* Psa. 106. 3. 31.
Rom. 12. 1. 2.
Luk. 1. 74. 75.

*Fourthly of mans estate of Glorification and future happinesse in heaven.*

Qu. Great is the number of those in this world, who neither beleeve nor practise any of these things that heretofore have been spoken of: what shall become of them after death?

A. Miserable wretches! it had been a thousand times happie for them that they had never been born: for most wofull shall their estate then be, both in soul and body.

Mark 14. 21.
Luk. 7. 1. 2.

Qu. What estate shall their souls then be in?

They

A. They shall be *a* cast out for ever from the comfortable presence of God and the glorious fellowship of Christ and his Saints, *b* into the pit of hell: there to have fellowship and be everlastingly tormented *d* with the Divell and his Angels.

*a* 2 Thes. 1. 9; Mat. 25. 14.
*b* Mat. 22. 13. and 5. 25.
*c* Luk. 16. 22, 23.
*d* Mat. 25. 41.

Q. What estate shall their bodies then be in?

A. They shall *e* rise out of their graves at the last dreadful *f* day of judgment, and be joined again to their souls after which time as here they sinned together, so they shall *g* be plagued and punished together, in the fire and torments of hell *h* for ever and ever.

*e* Dan. 12. 2. John. 5. 28.
*f* Jude. v. 14. 15.
Rev. 21. 1. & 13.
*g* 2 Thes. 1. 6, 7, 8, 9.
Esay 66. 24.
Rev. 18. 8. & 14. 10.
Matth. 25.
*h* Revel. 14. 11.
Mark 9. 44.

Qu. But admit that you (for your part) do believe and do all things before taught and spoken of, what estate shall you then be in at the last.

A. After my death and departure out of this life, my estate shal be much more holy and happy both in soul and body then at first it was.

John 10. 10.

Qu. Why, you said before this that death is a punishment of sin, & that Christ by his death hath freed the godly both from sin & punishment; what is the reason then that they

they also die from hence like other men?

A. Death to the godly is no *i* punishment at al of their sins, but *h* greatest blessing that God can give unto them.

Qu. How doth it appear that death is so great a blessing to the godly.

A. Because thereby *l* first they are freed from sinning any more; secondly and passe *m* from the troubles and miseries of this life to the *n* rest and joys of another.

Qu. What estate shall your soul then be in after your death?

A. My soul then being freed from this body of sin, shall *o* immediately *p* be taken up into the paradise of God there to live for ever *q* with Jesus Christ in the *r* presence of God, and / company of all his holy Saints and Angels.

Qu. And what estate shall your body be in after death.

A. My body though it be *t* laid for a time to rest in the grave, yet *u* shall it one day be raised up out of the dust to live again and be joined to my soul, to live together in *x* everlasting glory.

*i* Rom. 8. 28. Psal. 119. 71. *h* Rev. 14. 13. *l* Rom. 7. 24. Revel. 14. 5. *m* Rev. 14. 3. & 21. 4. Esay 57. 1. 2 Kin. 22. 20. *n* Iohn 5. 24. Mat. 25. 34. 2 Tim. 4. 8. Psal. 16. 11. *q* Cor. 12. 9. *o* Luke 23. 24. & 16. 22. *p* Luk. 23. 43. Iohn 5. 24. Rev. 14. 13. *q* Luk. 23. 43. Philip. 1. 23. Acts 7. 59. *r* Eccles. 12. 7. Rev. 21. 3. *s* Iohn 3. 21 1 Cor. 13. 12. *t* Mat. 8. 11. *t* Esay 7. 21 1 Kings 2 10. & 2 Ki. 22. 20. *u* Dan. 12. 2. 1 Thes. 1. 14. Iob. 5. 28. 29. Iohn. 9. 26. Rev. 20. 12. 13. 1 Co. 15. x 1 Co. 15. 42. 43, 44. Col. 3. 4. 1 Phil. 3. 21. Mat. 10. 30. & 13. 43. 1 Pet. 1. 4.

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